



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

mien and countenance were far, at the first view, from betokening quick parts, but rather announced stupidity; but when animated by conversation they at once brightened up. He had a good flow of words, and clearly explained his subject

in the provincial phrase and dialect of his country. He had a sick wife and expensive family, so that, notwithstanding all his trades and ingenuity, he lived and died poor. He died about the year 1764.

DETACHED ANECDOTES AND OBSERVATIONS.

OBJECTIONS TO THE PRESENT MODE OF MARRIAGE.

THE following protest against the marriage ceremony has been lately presented to the clergyman, who was legally called upon to officiate.

It is necessary to note, that according to the marriage act in England, all marriages, except of Jews and Quakers among themselves, must be celebrated by a clergyman of the church of England.

To Mr. —, commonly called the
Rev. Mr. —.

The undersigned being Unitarian Dissenters, present to you the following protest against the marriage ceremony, to which, according to the law of the land, they are compelled to subscribe. They disclaim all intention of acting disrespectfully either to the legislature or to its civil officer before whom they stand; they lament that they are placed in so unnatural a situation as that even forbearance to what they consider as established error, would be a formal recantation of opinions which they have received upon conviction, and which they will only renounce on similar grounds.

Against the marriage ceremony, then, they can but most solemnly protest,

Because it makes marriage a religious, instead of a civil act:

Because as Christians and Protestant Dissenters, it is impossible we can allow of the interference of any human institution with matters which concern our faith and consciences.

Because, as knowing nothing of a priesthood in Christianity, the submission to a ceremony performed by a person in "holy orders" or pretended holy orders, is painful and humiliating to our feelings.

Because, as servants of Jesus, we worship THE ONE LIVING AND TRUE GOD, his God and our God, his Father and our Father, and disbelieve and abominate the doctrine of the TRINITY, in whose name the marriage ceremony is performed.

Signed, WILLIAM COATES.

MARY ANNE THOMPSON,
Members of the Church of God,
known by the name of "Freethinking Christians." London, June 10, 1814.

"ALLITERATION'S ARTFUL AID."

Father Portius wrote a burlesque poem in Latin, which he entitled "Pugna Porcorum," in which every word begins with the same letter, thus:

"Pergite, porcelli, porcorum pigra pro-
pago."

Which, without much violation, may be construed,

"Piglets proceed! pigs puny, progeny!"

HONOURABLE FEELING IN A NEGRO.

When Lieutenant Clarkson was at Nova Scotia, negotiating a plan to bring the Negroes to the new settlement at Sierra Leone, he met with the following affecting incident, which proves that

"Skins may differ, but affection
Dwells in black and white the same."

During Lieutenant Clarkson's stay at Shelburne, which was three days, the greater part of the blacks of the place, as well as of Birch Town, delivered in their names for embarkation. He prevailed, however, afterwards, on several families to erase them. These were persons of respectable property, and who were doing well. On conversing with those who came to him, upon their motives for the change, they generally threw their own hard condition out of the account, and declared that they were led to it for the sake of their children, whom they wished (to use their own expression) "to see established on a better foundation." A very affecting scene took place while engaged in one of his conversations on this subject. John Coltness, a black man, came to him to deliver his wife and children into his hands, and to re-

commend them to his kind protection. Coltness was himself a slave, and could go no where but where his master pleased; but his wife and children were free. With tears streaming down his cheeks, he said that "though the separation would be as death to him, yet he had come to the resolution of giving them up for ever, convinced that such a measure would be for their future good. He was regardless," he said, "of himself, or of what he might hereafter suffer; for, though sunk to the lowest state of wretchedness, he could at all times cheer himself with the reflection that those whom he loved were happy." Much more he said, and in a manner peculiarly moving and pathetic. It would be difficult to describe either the nobility of soul which the poor slave manifested, or the feelings which he excited in those who were present. Lieutenant Clarkson was particularly affected, and resolved to purchase his freedom. For this purpose he staid a day longer at Shelburne than he intended; but alas! he could not accomplish his wishes; for, on account of the situation of his master, there were legal difficulties in the way.

ORIGINAL POETRY.

ON THE DEATH OF THE REV. JOHN NICHOLSON OF BELFAST.

—"In him conspicuous shone
Religion in her most attractive form!
Himself the model of the truths he
taught!"

Hail, heavenly Muse! and guide my pen,
Assist me in the bold design—
To tell thy worth, thou first of men,
Oh *Nicholson*! the task be mine.

Be mine the task, tho' all unfit,
To tell how every gift was thine,
To cheer the weak—reprove the wit—
And lead them on to Virtue's shrine.

Let "dew-eyed Pity" wet the wire,
And all her soothing influence bring—
Again invoke the weeping choir,
And Sympathy will strike the string.

That string which vibrates low and deep—
Touches the heart's most feeling nerve—